

Christian. From the derivation of the word we find it means, concerning a vow. It is the state of being consecrated and includes the performance of religious duties. It is the giving up of all, even of life if need be, for the purpose of aiding the cause to which we are devoted.

In the "Vision of Sir Launfal," Lowell describes one who was devoted to a purpose in life, that of finding the Holy Grail. Thome met by many adversities, he kept at the quest until he accomplished his purpose.

The boy who stood on the burning deck until life was gone, at the command of his father, shows what devotion to duty will cause one to do.

Leonidas, at the pass of Thermopylae, Perry on Lake Erie, Admiral Farragut at Mobile Bay, Grant in the Wilderness, and a host of others, show true devotion to their countries.

A mother has true devotion for her child. She will deny herself the comforts and even the necessities of life to feed, clothe and educate her child. Yea, she will even give up her life if by doing so she may save her child from harm.

"Mary of the Wild Moor" is a good example of a mother's devotion. She and her child went to her father's door on a cold, windy night. The noise caused by the wind drowns Mary's cries for admission. Mary, realizing that both she and the child will perish if something is not done soon, takes from her shoulders her only shawl and wraps the child in it. The child was saved, the mother perished.

Lytton has well expressed the idea of devotion in the following words:

"Tell him for years I have nursed a thought
That was not his—that on his wandering way
Daily and nightly poured a mourner's prayers.
Tell him that even now that I would rather share
His lowliest lot—walk by his side—an outcast—
Work for him—beg with him—live upon the light
Of one kind smile from him, than wear the crown,"
—*The Bourbon Lost*.

Ruth showed the spirit of devotion in her answer to and her treatment of Naomi. When entreated by Naomi to return to her own land she answered, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God."

There have been many who possessed true Christian devotion. Moses and Joshua are two good examples. Their devotion was manifested in their daily acts.

Luther and Wycliffe, too, had the true devotion. They did what they thought to be right, even tho they knew they were endangering their lives.

But what is true devotion? It is the motive power of the soul as will and determination are the motive powers of the mind. Given a deep love—strong affinity—for a spiritual object, then devotion begins to drive. When one desires the Christian attributes with sufficient intensity, devotion seeks to add them to the sum total of human

achievement, and with a strong unwavering trust braves perils by sea and land, a father's wrath, a mother's tears, the loss of friends, physical ease,—in fact, life or death—to accomplish the desired end. The elements, therefore, of true devotion are a deep love and an unwavering trust. True devotion manifests itself in pure thoughts, true, kind words, and Christlike actions. Yes, with the deep love for, and unwavering trust in Christ, our actions will be Christlike. Environment will not effect the spirit of true devotion, but it does present greater or less opportunities for manifesting this spirit.

It is a noticeable fact that all do not possess the true devotion. How may it be obtained? Can it be taught? As well say that love can be taught (which statement I think most will agree is not true). It is like Webster says of true eloquence, "It must reside in the man, in the occasion, and in the subject."

Has environment aught to do in obtaining the true devotion? It seems to me that it has some part to play. Our environments may be such that the Christlike qualities will be shown in all their beauty and arouse in us a spirit of admiration for these qualities. This admiration may in time grow into a deep love, one of the elements of true devotion. An environment which is the opposite of the one spoken of would, of course, have an opposite effect.

Teaching and environment, even if they are the very best, are not sufficient for the obtaining of true devotion.

There must be an intense desire for it in the heart of the individual. This desire will come as the result of a deep conviction of sin and of loving Christlike things. This shows that God is working in us for "God works to will." This strong desire and deep love, together with unwavering trust will obtain for us the true devotion for "God works to will, and then to do. He gives us the will, then he gives us the power to remain true."

ENRICHING THE SERVICE

B. C. MOOMAW.

The Yale faculty committee in charge of morning chapel exercises introduced a responsive service modeled on Episcopalian lines into the devotional exercises, but it happened that there were quite a number of orthodox, Methodist and other, laymen among the undergraduates, and they kicked so earnestly against the innovation that it had to be abandoned. In explanation of the affair one of the faculty said that the object of the committee was to "enrich the service." For example, in reading the ten commandments, between each one the choir sang, "O Lord, incline our hearts to keep this Thy holy law." This was "enriching the service," and the apologist went on to say that similar enrichments had been introduced into the congregational churches generally. He appeared to regret very much that they were not allowed to "enrich the service;" and it would seem to be a hardship, really, that if

this responsive chatter, this accompaniment of a paid choir, this ceremonious service of rising and sitting, and muchness of pomp and show, was all they had left wherewith to "enrich the service," they should not be allowed to use the fertilizer freely. In our old-fashioned way it seems to us that faith, love, holiness, sincerity, thanksgiving and praise from the heart, sound gospel in the sermon, fervency in the prayers, heartiness in the songs of Zion, a quite and earnest waiting upon God, that these are the enriching of a service. Beside these things of what value is fiddlesticks and fol de-rol? We do not think that the world owes anything to ritualism, and we are certain that religion is not in its debt. It looks as if the Yale undergraduates had more sense, and more wisdom, and more religion than the faculty. If that is as it looks, the young fellows might as well go home. Or perhaps it is important for them to stay in New Haven and teach their teachers a few more wholesome lessons. If the Puritans have gone over to ritualism, there's a call for some enlightened missionaries in the land of Know-it-all.

Sisters' Society C. E.

Treasurer's Report of the S. S. C. E. for the Month of November

HOME MISSION	
Reported,	\$176 61 $\frac{2}{3}$
West Alexandria, Ohio, S. S. C. E.,	50
Campbell, Mich.,	1 80
Bethel, "	70
Maple Grove, Ind.,	1 55
David Augustine on pledge,	1 00 $\frac{1}{3}$
To treasurer of N. M. B.,	10 00
Total,	\$172 17
FOREIGN MISSIONS	
Reported,	\$4 80
Gretna, Ohio, S. S. C. E.,	1 00
Mary E. Hamilton on pledge,	1 00
David Augustine "	1 00
Total,	\$7 80
SUPERANNUATED MINISTER'S FUND	
Reported,	\$20 05 $\frac{2}{3}$
Fairview, Ohio, S. S. C. E.,	1 00
David Augustine on pledge,	1 00 $\frac{1}{3}$
Total,	\$22 06
HOLSINGER FUND	
Reported,	\$30 45
Mrs. Rodger Darling on pledge,	25
To Brother Holsinger,	10 00
Total,	\$20 70
ORGANIZER'S FUND	
Reported,	\$70 00
Received,	45 00
Total,	\$115 00
THEOLOGICAL FUND	
Reported,	\$ 3 94 $\frac{2}{3}$
College Corners, Ind., S. S. C. E.,	80
Glenford, Ohio,	5 00
Fairview, "	1 30
Gretna, "	1 50
West Alexandria, O.,	80
College Corners, Ind.,	80
Brighton, Ind.,	1 00
Corinth, Ind.,	2 50
Maple Grove, Ind.,	1 55
South Bend, Ind.,	2 00